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THE

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

By K. S Ramaswami Sastri, B.A. B L.,

I have sung Kasi often in my rhyme,
And shall as often sing its praise again,
What tongue thy glory uttereth in vain,
O lotus white that down the stream of Time
Doth Come from its divine immortal prime!
Faith's fragrance from thy petals pure doth rain;
And His resistless will doth e'er ordain
That thou reveal Him 'midst life's pantomime.
And there in Gaya great we see His feet,
And see the link of present and past
And bodied life and disembodied life;
And here in Prayag pure we see the seat
Of three in one and one in three, whose vast
And mingled power with love doth conquer strife.

A Song of Super-Life.

(By an Indian Dreamer.)

III

The smile of His Love flashed forth as the star-garlanded universe.

The song of His Love created the responsive music of the spheres.

The glance of His Love shone forth as the life-giving and brilliant suns.

The touch of His love thrilled to the farthest ends of the worlds.

The fragrance of the breath of His love filled the whole with pulsating life.

The joy of His love shone out as bliss in the hearts of all.

IV

The suns and stars shine like white lotuses in the dark-blosomed lake of ether.

My mother stands in beauty and splendour on a blossomed white lotus in the centre of the lake.

Wherever her glances fall, a newer glory surrounds the scene.

The presiding dieties of the worlds wave their chamaras and stand around her with praying lips and adoring eyes.

Her lightest wish is law to all.

When shall I fling the flowers of my love and speech and song at Her feet and live in the light of Her loving eyes.

V

My soul, His predestined bride, is waiting in the temple of my heart,

He, the Oversoul, is waiting in the temple of the sky.

My sin had put them asunder. It stands as a flaming sword between them.

Each is glancing at the other with seeking and yearning eyes.

When will Purity and Devotion and Wisdom come and beat down the dividing sword and bring together the Bridegroom and the Bride.

Events of the Week.

"Ditcher" thus writes in the *Capital*:—"I hear that an attempt is being made to obtain the job of High Commissioner of India for Mr. Sastri, as a reward for winning the game of musical chavis which he played witn the Premiers of the Dominions, who fooled him to their hearts' content. Mr. Sastri is beautifully ignorant of the complexities of commerce and trade but what does that matter ? He is an Indian who can talk and jaw for ever with occasional vapourings of minted music that belongs rather to night than to day."

* * *

Regarding the question of entry into the Legislative Councils on which opinion is now much divided, *The Indian Social Reformer* writes:—It is now a settled policy with Non-Co-operators that they should obtain control of these civic institutions (Municipal and Local Boards,) by getting themselves elected to them in large numbers. Apart from all other considerations, this alone renders untenable the position of those who would continue the boycott of the Legislative Councils. It is like the position of a man who finds enjoyment in contemplating the heavens from the top of a tree, while his opponent is vigorously wielding the axe on its stem with a view to bring him and it to the ground. The real difficulty in the way of self-Government, whether iudependence or of the Dominion model, is the absence of unity and combination among the Indian people. In the Punjab, educated Hindus and Mahomedans are quarrelling as bitterly over Government inspectorships of schools, as their illiterate co-religionists over *tazias*. In the United Provinces, a pitched battle was fought in the Legislative Council the other day between Hindu and Mahomedan members, Ministers and Members of Council joining in the fray, over the reservation of seats in Local Boards. In Madras and in Maharashtra, the non-Brahmins, that is, the bulk of the population, regard the Brahmins as more foreigners than the British, and the Brahmins themselves are divided in the rival camps not only of Co-operators and Non-coperators, but, now, as between absolute Non-Co-operators and qualified Non-Co-operators. Bengal never showed more than a platonic love for Non-Co-operation. It is obvious that the first task of Indian statesmen is to bring about a composition of these distracting differences. This is the central idea of the constructive social programme of Bardoli. The Legislative Councils and the civic bodies offer a field where all castes and creeds may work together for the common good to promote which is to promote unity. The British connection with India is not altruistic, and was never so, but all the same many Englishmen have been altruistic in the past and are so now in regard to Indian well-being ; and it is worth an effort to get as many of them as possible behind our work of national reconstruction. There is ample field outside the Councils too for national work and, in fact, the fruitfulness of the Councils is entirely dependent upon the public life without them. All that is asked is that there should be harmony and continuity between the work in the Councils and outside, which there cannot be if entry into the Councils is regarded as a sin against the country.

* * *

The Report is published of the Khilafat Civil Disobedience Committee. While the Committee of the Congress is not unanimous in its opinion, the Khilafat Committee has recommended, with the exception of one, the total boycott of Councils, Schools and British goods, although the Committee agrees that the country is not prepared for mass civil disobedience.

* * *

The Daxini Sanathan Hitavardhak Sabha, Poona, has submitted a petition to Parliament praying that the Princes Protection Bill may not receive the assent of His Majesty. The Sabha considers the measure unnecessary, the Princes not requiring the protection afforded by the Bill. It is also opposed to the Bill on ground of its being likely to have injurious effects on British Indian journalists as well as on the subjects of the Princes. It is further of opinion that the Bill is not required by the Treaties into which the British Government has entered with the Ruling Princes or by any other pledges made by the former to the latter.

* * *

In a recent lecture in Londod Col. Peacock related a dashing experience connected with his subaltern days. Disguised as holy fakir from Kashmir, he travelled through Southern India, visiting temples and shrines where no European had previously gained admission. For a month he lived the life of a yogi, eating only twice a day, and engaging in long, metaphysical discussions with the thinkers of the Brahmin religion. Colonel Peacock found in Brahminism an explanation of the meaning of the matter as "a temporary illusion" and of matter aa "holes in space" or "'whirling vortices of energy" which emanated from the Deity, a view which, he asserts, many Western scientists are prepared to endorse.

* * *

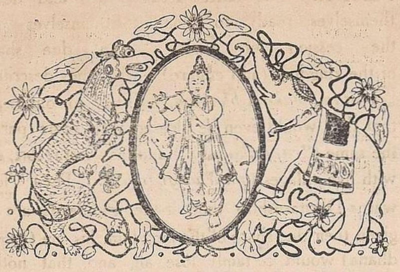
The London Correspondent of "*The Hindu*" writes:—You in India will no doubt rejoice as you have good reason to do, at the resignation of Mr. Lloyd George. I believe he started out with the best intentions of helping India along the road to substantial self-Government. It was his long association with the Tories which spoilt him. It was through their influence and pressure that he dismissed Mr. Montagu form the India Office. and after that he went from bad to worse. The anti-Moslem bias disclosed by his Eastern policy arose from his own religious prejudices, but his notorious August speech against Indianisation was almost wholly inspired by the men who have still got India Office in their keeping.

My view from this standpoint as from others, is that the situation must become worse before it can get better. Much will, of course, depend upon the result of the coming election but if the people of this country are such fools as to confirm the new Government in office they (like you) will soon discover what pure Toryism means. When the Curzons, the Salisburys and the Derbys are well in the saddle we shall know for a time what it is to be under the heel of aristocratic obscurantists. When that comes to pass Mr. Bonar Law's more moderate leanings will not count for much : he will be swamped in the flood of reaction.

But out of this evil good will come. Five years of undiluted Toryism would be the most effective cure for Liberal dissensions. It would also do more to bring the labour party into power than anything else one can think of. As for India a reversion to Curzonism under the direction of Lord Peel would give a real fillip to the Indian Nationalism. It would be one of the best antidotes to your present unhappy divisons. It would mean more oppression, perhaps, and an intensification of the struggle for India's rights but in the end she would come into her own all the more quickly.

* * *

The Rangoon Mail observes:—Next to Mr. Lloyd George, the most pitiable figure in the British Empire to-day is Lord Reading, observes *the Chronicle*. He came to India with a great European and American reputation, which has been irretrievably lost after a few months' 'rule of Justice.' The "Daily Express" is responsible for the statement that Lord Reading came here under an arrangement made at the time of his appointment that he should be allowed to return to England after being in Office two years. If there is any truth in this statement, it is evident that Lord Reading and those responsible for his selection imagined that his diplomacy would succeed in scotching the Non-co-operation movement within a very short time and reconciling the Indian people to the Reforms toy. The pursuit of diplomacy has led Lord Reading from blunder to blunder to a stage when he finds the Non-co-operation movement as strong as ever, the Mahatma more powerful in prison than when free, the Reforms never more discredited and, bitterest humilliation of all, he, the great Liberal and ex-Lord Chief Justice of England, not merely dubbed the head of a subordinate branch of a Department of British Government but treated as such by a Winterton and a Peel ! Could there be a more crual disillusionment ! It will not be surprising if, now that Mr. Lloyd George is not there to press him to remain, Lord Reading, a sadder and, we trust, wiser man, should feel that what little of his reputation has survived would be safer in England than as Viceroy of India.



The Hindu Message

Dharma and Life—XXI.

War and the Idsal of Ahimsa.

Many new counsellors have arisen of late in this country whose counsel for Indians, for the present crises and for all time, is to observe what they proclaim as *absolutely* valuable and effective for eradicating evil,—the Gospel of *Ahimsa* (or non-violence). Among these is a person who has recently risen to some importance as a follower (or confidante) of the far-famed living Bengalee poet, Tagore. In a recent work of his—"Terence MacSwiney and the New World-Movement"—he writes:—"There was the memory of Gautama, the Buddha, as he held fast to the truth which he had won, through sufferings greater than death. There was the memory of the Christ upon the Cross. The Message is one. Indeed, it is the soul of all true religion among men. Evil cannot be overcome by evil, but only by good." (p. 53). This last sentence is Mr. Andrews' version of the Buddha's saying, "Hatred cannot be overcome by hatred, but hatred can be overcome by love." Mr. Andrews finds a saying of Jesus to match this one of the Buddha's:—"They that take the sword shall perish with the sword." In our view, this saying has a wholly different import,—viz., to warn the followers of Jesus against *aggression for its own sake and without any considerations of worth, cause, or consequence.* However, there can be no doubt that Jesus spoke *as a lofty idealist* when he taught his followers:—"love your enemies, bless them that curse you, and do good to them that hate you": also "resist not evil," &c. The same "*lofty idealism*" is also contained in the *Mahabharata precept*, "*Ahimsa paramo dharmah*," *i.e.*, "*non-violence is the highest virtue.*" Bhishma, however, must not be understood as a supporter of the modern advocate of absolute non-violence,—for he was the lion-hearted leader and commander of a mighty army. Nor do we think that even Jesus proclaimed it as the highest—much less as the one absolute—precept of morality, irrespective of all considerations of time, place, and circumstance. For in the history of nations, even after the utmost limits of enlightened and humanitarian forbearance and renunciation of rights have been passed in the honest and manly effort to preserve peace, crises of force have arisen and have had to be met, not by frothy sentiment or logic-chopping, but by masterful resource and the unflinching resort to the arbitrament of war. This is the lesson conveyed to Indians by both their sacred epics,—the Ramayana and the Mahabharata. Neither Sri Rama nor Sri Krishna was unaware of the *ideal* principle of Ahimsa,—the ideal to be practised by the highest and most perfect man,—the man who has attained, in due course of development, to the summit of human excellence in renunciation,—the man to whom the ordinary life of man in society and the State offers no attractions, and who seeks the realisation of the Atman or has attained to it. A Rishi like Yajnavalkya or Suka, or a perfected Sanyasin like Sadasiva-Brahmendra, or even one who aspires after an achievment, of the highest spiritual state identical with theirs is the man who feels called upon to practise the ideal of Ahimsa. But in all these cases the claims of society and the State have ceased to exist, and their conscientious convictions or superhuman spiritual and ethical accomplishments and attainments command implicit admiration and acceptance in all quarters. Barring all these exceptions, the resort to the arbitrament of force as a necessary precept of Dharma fit and even necessary for observance is inculcated both by the Ramayana and Mahabharata. At the same time, the resort to war as the final arbiter of a crisis in the life of States and societies must be made to proceed from such a supreme or ultimate centre of force as can be relied on to make use of its strong arm of power—tempered, too, by mercy, as it ought to be—to put down the ebullitions of unthinking brutality and fanaticism in the "*tamasic*" human nature. Schopenhauer states the bare truth when he says of the ordinary tamasic man:—"It is physical power alone which has any direct action upon men; constituted as they are *generally*, it is for physical power alone that they have any feeling or respect." And again:—"Almost every human breast is the seat of an egoism which has no limits, and is usually associated with an accumulated store of hatred and malice, so that at the very start feelings of enmity largely prevail over those of friendship." Hence, we must

recognise the bare truth that it is due to the existence and working of physical force as a part and parcel of the machinery of the State that law, order, and peace ordinarily prevails in the relations of men, national and international, within and without a State. At the same time, we must recognise that the eternal moral law demands that the physical force machinery must be set in motion only in exceptional cases and contingencies, and that even then man in his relations with his fellow-man must suffer his spirit to continue to be sustained by the life-giving milk of love and mercy, so that the agencies employed in the operation of force may at any moment be restrained by the fiat of authority, the horrors aud hazards of war may cease with almost lightning rapidity, and the law of love may be restored to its normal course of beneficent activity in guiding all human relations in the society and the State.

It has been said of Sri Ramachandra, the mightiest warrior of all time and "the highest of all who wielded the sword," that "*only in due place and time his anger blazed and his arm struck.*" (*Sundarakanda*, Sarga 43). Hanuman assures Sita that "the great hero and warrior will, within a short time, kill Ravana in battle with his arrows cast with all the vehemence of his wrath and blazing like radiant flames." (*Ib*). Sri Ramachandra was ready at all times and even to the very last to pardon Ravana if he repented and restored Sitadevi. When the nobles and sages and leading men in the land declared their desire that Sri Rama should be made the *Yuvaraja* and placed in charge of the administration of affairs, they are said to have told King Dasaratha about their idolised future ruler and the elect of their hearts :—"His wrath and his grace are never without (proper) purpose ; he chastises only after exercising much (thoughtful) restraint, and only those who deserve it ; and he never displays his anger towards those who do not deserve to be dealt with severely." Such was Rama, the ideal King and warrior in the *progressive epoch* of Ancient India, when Hindu civilisation was resistless in its march of triumph over its Rakshasa hordes of enemies.

Let us look again at Hindu ideals and activities when our culture had reached a critical stage in an age of comparative decline,—the age of the Mahabharata—when unity no longer existed and was replaced by a blood-thirsty and fratricidal struggle between rival kinsmen, clans, communities, and nations. First, Sanjaya goes to Upaplavya, the residence of Yudhishtira, at the instance of Dhritarashtra, to ascertain the aims and purposes of the Pandavas. The latter desire peace and declare themselves ready to content themselves with the cession of their "own due share" of the kingdom (and empire)—what they describe as "*uchitam svakam bhagam.*" They go on to state that they would even be pleased with some part of the same ("*rajyaikadesa*") and, as a last resort, even with five villages (*pancha-graman*). Then Vidura warns Dhritarashtra that, if the Pandavas are not given their due share of the kingdom, his son (Duryodhana) would certainly lose all, and that nothing would remain for him to rule over. Sanjaya also assured him that Sri Krishna was the lord of the universe, that he only made the restoration of the Pandavas the occasion and the excuse for entering upon and fulfilling his own mission of destroying his sons (and others) who were intent on the commission of sin (*Adharma*). Sri Krishna himself tells the Pandavas that they must not indulge the thought of making a begging petition to Duryodhana to cede them something, but that they must, as Kshatryas, take up their Svadharma of fighting, relying on the Supreme Being for the reward they deserved,—viz., 'victory or death in battle' (*jayo vadho va sangrame*). When Sri Krishna was engaged in his mission of negotiation for peace, he makes a statement that whoever hated the Pandavas and (especially) Arjuna, was his own enemy, for they (the Pandavas) were ever bent on the practice of righteousness (Dharma). In fulfilling the mission entrusted to him, he pointed out the serious consequences of engaging in war and the benefits of averting it by conceding to the Pandavas what was their due. At the same time he pointed out all the evil done to them by Duryodhana. Unable to endure Krishna's charges against him or his express declaration of his devoted friendship for the Pandavas, Duryodhana rejected Sri Krishna's message and pleadings. Krishna before returning visited Kunti (the mother of the Pandavas) and took her message with him that her sons should fight and should never think of any negotiation for concessions.

Thus we see that Hindu ideals of war were the same throughout the ages, and that the "ideal" of Ahimsa was no part of the Dharma of our common social life in *normal times* and even under the normal life-conditions under which individuals pursue their aims and avocations. At the same time, the Hindus have no such Satanic ideas as to war and its uses as are enunciated in the late German General Von Moltke's dictum that "war is a holy and divine institution ; it is one of the sacred laws of the world;

it keeps alive in men such great and noble sentiments as virtue and courage, and in a word prevents them from falling into the most deadly materialism." Indeed, we are easily convinced of the truth of Mr. Gladstone's interpretation of the lesson of all history contained in his declaration that "War benefits nobody. In all cases one country is in the wrong, and very often both countries are in the wrong." In India, such ethical considerations were left to be determined by the authorities and assemblies who were entrusted with responsibility for the administration of state affairs and the promotion of the people's well-being. When once war is settled as the policy of the State in its pursuit of Dharma, the Kshattriya is called upon to fight, regardless of all consideration whether the result would be "victory or death,"—for that result is determined by the will of the Supreme whose inscrutable wisdom judges all and rewards all according to their deserts.

The "*Modern*" *theory of* "*Non-violence,*" and the Hindu "*ideal of Ahimsa*" are, as the poles, apart. The latter is reserved for the highly developed spiritual man who has risen above the ordinary levels of human desire or ambition into the lofty empyrean of absolute purity of mind and passionless peace. Mr. Welfred Wellock's "Ahimsa and the World Peace" is another publication now current in our land and published to further the same cause as the one we are now examining in order to ascertain what is the truth about the Hindu ideals of War and Ahimsa. Mr. Wellock says that "man must needs love the highest when he sees it" ;—that "life has but one law,"—viz., the law, of love and self-sacrifice. The ideal of conduct is *Vairagya*, the giving up of what satisfies mere sensual craving and the pursuit of what elevates the soul of man to the realisation of the Innermost Bliss of Love. Sri Sankaracharya asks,—and the question answers itself the moment it is put,—"For whom can the giving up of sense-cravings fail to bring joy ?"

And yet how few lend their ears to the sweet and serene enchantments of the divine voice which proclaims Love, Ahimsa, Renunciation of carnal joys and desires, as the one aim and goal of life. Jesus, the "Son of God," has proclaimed in dulcet tones, "Resist not evil." Tolstoy, as his true interpreter, has said,—"Whenever a man is conscious of moral elevation, he inevitably finds associated with a consciousness of *love*, love to god, love to his neighbour, love to all men without exception." Bhishma, with the Divine Being himself in front of him in the glorious and enrapturing form of Sri Krishna, proclaims the lofty ideal embodied in his deathless maxim, "*Ahimsa paramo dharmah.*" Our own matchless Mahatma Gandhi has propounded for us his Gospel of *Satyagraha*. But, men are not all alike,—and it is not true that, as Mr. Wellock says, all men "must needs love the highest when they see it." The "ideal" of Hinduism is love and renunciation,—what is known as *Nivritti Marga*. But only the *higher man of unique spirituality* can rise to its level and attainment. For the ordinary man of the world, there is only open the path of Pravritti, the Dharma (or Swadharma) *prescribed* for each in the environment in which the Divine Being has placed him in accordance with his own evolution (by *karma*) as indicated by his "Guna" in his present body and incarnation. The Kshatriya is *ordinarily bound* to fight, when the opportunity offers, in a righteous war on behalf of his own King and State. As Sri Krishna teaches in his Gita,—"Nothing can be of greater profit to a Kshatriya than to fight in a righteous cause."

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswami Aiyar, B.A., B.L., L.T.,

Lecture III.

(Continued.)

9. Between Bharatha's time and the commencement of the Muhammadan period, there was a big gap, unfilled by any works on music. Yet, as Captain Day wrote, "the most flourishing age of Indian music was during the period of native princes a little before the Muhammadan conquest." Evidently the Captain refers to the superior mental and religious activities that made themselves felt throughout the Gupta period. "The intelligent patronage," observed V. A. Smith, "of a series of able and wealthy (Gupta) kings, for more than a century, had much to do with the prosperity of the arts and sciences." Lectures on Bhakthi interspersed with music—the nucleus of modern Harikathas—were delivered in all temples; and the Sanskrit dramas written by even kings, like Sri Harsha, served to give music an operatic turn. Indeed the temples and the theatres became great schools of music during the Gupta period which enhanced the value of Bhakthi lectures on the one hand and furnished, on the other, a keen interest to the otherwise dry stage-representations. The predominance of such lectures and stagings threw the *Science* of music into the background and allowed only its practical side to grow. This accounts for the dearth of any scientific treatise on music during the period under reference.

10. Even Jayadeva's *Gitagovindam* (12th century. A. D.), composed shortly before the Muslim conquest of Bengal, contributed nothing to the science of music but was only a lyrical composition to celebrate the triumph of love between Radha and

Krishna. It is true that Jayadeva assigned a definite raga and a definite thala to each of his twenty four songs or prabhandas. His ragas were: Malava, Gurjari, Vasantha, Ramakari, Malavagowda, Karnata, Desakya, Desivaradi, Gowdakari, Bhairavi, and Vibhasa; and his thalas were: Yathi, Roopaka, Eka, Nissara and Ashta. Can any one of the modern singers, either, in North or South India, sing at least one of the twenty four prabhandas in the raga and thala assigned by Jayadeva? There was neither the notation to record the songs nor any scientific treatment in his book whereby to teach or suggest the methods of singing them. "When I," wrote Sir W. Jones, "read the songs of Jayadeva who has prefixed to each of them names of modes in which it was anciently sung, I had hopes* of procuring the original music. But the Pundits of the South referred me to those of the West and the Brahmins of the West would have sent me to those of the North. While they, I mean those of Nepal and Kashmir, declared that they had no ancient music but imagined that the notes of *Gitagovindam* must exist, if anywhere, in one of the Southern provinces where the poet was born." Is this not really funny, especially when we know as a historical fact that Jayadeva was born and flourished in Bengal near Dr. Tagore's Shanthinikethan and had nothing to do whatsoever with South India?

11. We now come to the Muhammadan period. "The conquest of Hindustan by the Muhammadan Princes," wrote Captain Willards in his *Treatise on the Music of Hindustan*, "forms a most important epoch in the history of its music. From this time we may date the decline of all arts and sciences purely Hindu, for the (early) Muhammadans were no great patrons of learning; and the more bigoted of them were not only great iconoclasts but discouragers of learning to the country." Fortunately South India was, even in the 13th century free from any Muhammadan attack; and Alauddin had not yet crossed the Narbada. Hence arose in Devagiri or Dowlatabad a great musician and author, Sharangadev by name, who wrote a detailed treatise on the science and theory of Indian music, entitled *Sangitharatnakara*. This work inspired awe and reverence from the time of its birth right up to the present day, in the minds of one and all the musical scholars. Almost all the later writers on music expressed their allegiance to it. The Northerners owned his authority with pride and pleasure; while the Southerners talked of him as one of their own writers. As a matter of fact, Sharangadev was a Southerner, though of a Northern descent. His grandfather, Bhaskara, originally belonged to Kashmir; quitted its picturesque valley about 1190. A. D as about that time the fanatic Afghans were striking terror in North West India; travelled down southward and settled himself at Dowlatabad. His father Sodala entered into the service of the Yadava Prince of Dowlatabad. He himself graced the Court as Poet-Laureate and basked in the sunshine of King Sinhala (1210—1247) at whose instance he wrote the immortal *Sangitharatnakara*. . .

12. It is said that this work stands as a *Demarcation line* between the Hindu and Muhammadan periods and is the last of the Hindu works on music, uncontaminated by the Muhammadan influence. It consists of seven chapters, viz., Swaras, Ragas, Sound and other miscellaneous matters, the Scheme of Desi system, Instruments and dancing. The book is published in the Anandsrama Series, in two volumes of 1000 pages in all. The first chapter on Swaras and Appendix No. 2 wherein the Swaras have been permuted and combined infinitesimally are the only portions of the book useful if at all, to the modern student; and the other portions may be relegated to the researching inquiry of an ardent antiquarian, even to whom Sangitharatnakara must, I fear, be a sealed book, until the works* of the Pre-Sharangadev period, quoted in the body of the book, are brought to light and the missing links are discovered. Sharangadeve's view on 'Swaras' will be explained in my fourth Lecture.

13. Almost immediately after the publication of *Sangitharatnakara*, Alauddin invaded the Deccan in 1294 and Malik Kafar completed his invasion in 1310. The Hindu music thereupon became sharply divided into the North Indian or Hindustani System and the South Indian or Karnatic System. The old Hindu music identified itself with the Karnatic system —so much so that Malik Kafar found it advisable to take with him, on his return to Delhi, a large number of South Indian musicians of whom the famous Gopala Nayak of Vijayanagar Court was one. Sultan Alauddin, who had himself a keen ear for music, received Gopala Nayak and others warmly and lost no time to arrange for a combat between Gopala Nayak and his own palace-vidwan Amir Khusru, who, be it noted, was a Persian poet and musician and introduced *Quavel* mode of singing into North India for the first time. Captain Willard described the combat thus; "When Gopal visited the Court of Delhi, he sang that species of composition called Gita, the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition. At this the monarch caused Amir Khusru to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style and, on a subsequent day, sang Onoul and Turana in imitation of it which surprised Gopal and fraudulently deprived him of a portion of his due honor."

14. Lochanakavi's *Ragatharangini* belongs to the 14th century. A. D. for the major portion whereof was devoted to a discussion of the songs of Vidyapathi who lived in the 14th century at the Court of Raja Siva Singh of Tirhut in Behar. But the expression भुजवसुदशमितशाके, found in the book, seems to point to Saka 1082 which corresponds with 1162. A.D. Twelfth or fourteenth century—which is the more probable date of *Ragatharangini*? I have already drawn your attention to the fact that Sharangadev's *Sangitharatnakara* of the 13th century was the last work on Hindu Music, uncontaminated by the Muhammadan influence and that, immediately after its publication, the Hindu Music became sharply divided into North and South Indian systems. A mere glance at the chapter on 'Swaras' of *Ragatharangini*' and the nomenclature given to flat and sharp notes, as Komala and Thivra, will convince any one that Lochanakavi's work belongs to North India and must be deemed to be a North Indian authority. In

*Such 'hopes' are entertained even today by persons who unwilling to take the necessary pains of learning songs at the feet of a Guru, try their best to learn the same by the names of raga and thala given over each of them and, as a result, go after all to snore. The fact is that the raga and the thala of a song only indicate the broad principles wherein it has to be sung. The information "A lives in Madura" cannot enable you to understand in what street, house or part thereof he lives. "Madura" gives you the general direction; but you'll have to make personal inquiries in the town before you can get at A. Similarly "Raga" gives you the general direction; but you will have to take special pains to learn the particular way of singing the song. So with thala. Has not Thiagier composed a lot of songs in the same raga--Thodi? How will the uniform heading "Thodi" enable you to understand the different songs composed in it, unless you take special pains to learn them?

*They are of Narada Thumburu, Sadasiva, Bharatha, Kasyapa, Mathanga, Yashtika, Durga, Shakti, Sarderla Kohala, Vishakila, Danthila, Kambala, Vayu etc.

other words, the book came into existence long after the division of Hindu Music into North Indian and South Indian systems, that is, in the 14th century. How will you then explain 1162. A. D. away? My esteemed friend, Mr. Bhatkhande of Bombay replies: "There seems to be some discrepancy in the enumeration of the astronomical details" in the book. On the whole, fourteenth century seems to be a safer date for Lochanakavi's Ragatharangini. This book purports to be a treatise on Music. But sixty two out of the one hundred pages to which it extends are devoted to the prosody of Vidyapathi's songs which too are quoted at length by way of examples. Two chapters, however, are really interesting and instructive, viz, Swaras and Ragas. While Bharatha and Sharangadev waxed eloquent on their twentytwo Notes and delighted to elaborate on the method of obtaining ragas from Moorchanas and Jathis; Lochanakavi reduced the number of notes, for the first time in the history of our music, to the modern twelve and regarded* the *Moorchana—Jathi* Raga-System as obsolete. Lochanakavi's scale may be said to have anticipated the European scale of 12 semitones. His Keynote was again the modern shadja, unlike that of his predecessors who weltered through the confusion of "three keynotes," viz, Sa-Ga-Ma. Finally, the "genus—species" system of expounding ragas, which in the hands of Vyankatamakhi, became an 'unalterable' Code, was first placed before the musical world by Lochanakavi. His Parental Modes or *Thatas* were, again, twelve, viz, Bhairavi, Thodi, Gowri, Karnata, Kedara, Yaman, Sarang, Megha, Danasri, Poorvi, Mukhari, and Dipika. From these he deduced his Janyaragas. His Suddha or first scale was Sharangadev's Kaphi or Karaharapriya.

15. Next century (15th) marked the rising of Bhakthi Revival under Chaithanya (1485—1533) which gave an impetus to musical activities in Bengal but only on the practical side. In Gwalior, a new school of music—the Dhrupad School†—came into existence, the chief exponent whereof was Raja Mann Singh of Gwalior, at whose instance 'Mankuthoohal' was compiled, from which *Ragadarpana* was taken and translated into Persian by Fakir Ulla. This 'Ragadarpana' is a very interesting book calculated to throw a flood of light on the music of the early Muhammadan period, for it contains, amidst other things, a record of the proceedings of a great Music Conference, held under orders of Raja Mann. Thakur Nawab Ali Khan of Lucknow, who presided over the first All-India Music conference held at Baroda in 1916, was then in possession of the book; and there was a talk that he was to present it to the Conference. Whoever may be in possession of that book, an English translation thereof is a desideratum now.

16. The Moghul Emperors of the 16th century encouraged music but again on its practical side. Babar is said to have written a treatise on music; but it has not yet seen the light of day. Humayun loved music; divided his people into three classes—literary, military and beautiful; and made arrangements to meet the first division on Thursdays and Saturdays, the second division on Tuesdays and Sundays, the third division on Mondays and Wednesdays, and finally all the divisions on Fridays. Under the category of 'the beautiful' came both women and musicians.

17. In the time of Akbar (1556—1605) music reached its zenith, I mean the Hindustani music. For, the majority of the musicians of even such a tolerant Emperor as Akbar were Muhammadans. Only four or five singers out of thirty six were, according to Aini Akbari, Hindus, while all the rest were Muhammadans. Even Tannamisra, a celebrated Hindu musician, had first to alter his name into Tansen, so as to give it a Muslim color, before Akbar could recognise him as a first rate singer, 'like whom there has been no singer for a thousand years.' At times, the Emperor could rise above the circumstances and appreciate music from whatever source it might come. He heard of Mira Bai's sweet music and ran to Chitor to enjoy it. The tale of Haridas Swami of Brindavan is already told. But the outstanding music of Akbar's time was Tansen's. The parampara line of his pupils remains alive even today at Rampur. The South Indians prided themselves for having successfully kept the Northern contamination at arm's length and preserved their ancient tradition intact. But Tansen so manipulated the Northern system on its practical side and made it so agreeable and even enchanting that the Southerners became more and more attracted to it and encouraged their own professionals to study and imitate it. If today the Hindustani music has, despite its admittedly confused nature, its own charms to allure, it was because Tansen worked at it and introduced into it many a fascinating excellence. Tansen did not, however choose to leave behind any scientific treatise on music, which Pundarika Vittala did.

18. A Southerner Pundarika Vittala was, as he delighted to call himself. Burhan Khan, Ruler of Khandesh, found the music of his time in a chaotic condition and directed Pundarika Vittala who was in his employ, to bring out a scientific treatise on music. '*Sadragachandrodaya*' was the result. It is a work of the 16th century. Soon, in 1599, Khandesh fell into Akbar's hands; and Burhankhan's courtiers had, as usual, to follow Akbar to his court at Delhi. Pundarika soon found himself as Akbar's musician in which capacity he wrote his other three works, viz, *Ragamala*, *Ragamanjari* and *Narthanirnaya*. Pundarika's works, like Lochanakavi's are authorities for North Indian music. Pundarika's *Raga-Lakshanas* are most beautifully worded and have been based on the principle—

लक्ष्यप्रधानं खलु शास्त्रम् ।

His keynote was again, like Lochanakavi's, Shadja. But he differed from the author of *Ragatharangini* in the matter of using fourteen, instead of twelve, notes. He perhaps anticipated Vyankatamakhi in this matter as well as in making *Mukhari*, the modern *Kanakangi* of South Indian music, his first scale. He revived the old Raga—Ragini method of classifying ragas, though on a more reasonable basis. His *Vinaprakaranam* shows that he tuned the wires of his Vina to "Sa-Pa-Sa-Ma" and put only twelve frets on the keyboard thereof—a practice continued even today throughout the whole country.

(To be continued.)

*This again points to *Ragatharangini's* coming *after* Sangitharatnakara and so belonging to the 14th century.

†This School encouraged Classical music, as opposed to Tappa or Non-Classical music.

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The country is passing through a serious crisis. The position of the Government seems to be much stronger to-day than it has been at any time since the last unrest. The Nationalists are weaker and more disorganised than they have ever been. There are two and only two ways of winning Swarajya, one is the way of open and armed revolt; the other is the way of amicable settlement through consultations between the government at present established in the country and the spokesmen of the people. The first is unthinkable. Even if it were thinkable, the Swarajya that could be won that way, would mean the replacement of the present British Raj by some sort of an Indian dictatorship, most likely of the military despotism type, at least as an intermediate stage, which would not end our present struggle, but provoke it again in a fiercer form. If by Swarajya we understand the government of the people, by the people, for the people, as Pandit Motilalji defined it last year, that Swarajya will not and can never come, in our present condition, through an armed revolt even if it could be successful. That way to Swarajya is suicidal, and has been openly and definitely abandoned by the Congress that has committed itself to the pursuit of Swarajya by peaceful and legitimate means only.

The second is thus our one only way. And if we are to succeed along this way, we must do two things. first bring irresistible pressure upon the present political power in the country, to force it to come to terms with us, not out of benevolence of generosity, but driven by considerations of those very interests which it represents and for the preservation and promotion of which it has hitherto pursued its irresponsible and autocratic career. We must create such conditions in the country as will convince the represntatives of this power of the suicidal unwisdom of pursuing that old course any longer, and indicate that unless they come to a reasonable frame of mind without any further loss of time, and offer to confer with the Indian Swarajists upon the best means of working out a lasting and reasonable reconciliation between Indian and British interests, both political and economic, in the Government of this continent,—the consequences will be disastrous to both parties. India may not get her Swarajya; but neither will the British be able to maintain their present position in the world, without an early, if not an immediate solution, by friendly consultations, of the Indian problem, or the question of Indian Swarajya.

The situation, therefore, calls for a reconsideration of the present Congress programme. But the principle of Non-co-operation is older than this programme. Indian Nationalists accepted this policy as the principal plank in their political platform seventeen years ago in 1915. Swadeshi, Boycott, National education, and Swarajya were the planks of that platform. The whole movement was a movement of Passive Resistance which is Non-co-operation in its political as distinguished from its spiritual aspect. So there must not be any mistake on this point. Let no one be given the least little reason to think or even fancy that a change of the present programme means a relapse to the discarded methods of mendicant politics. Whatever changes are accepted must make up for a manlier propaganda, such as, while keeping itself strictly within the limits of the peaceful and legitimate, will force the Government to consider the urgency of an immediate settlement of the issues between them and ourselves. What must be the practical details of this programme, will have to be decided by careful examination of the present condition of the country; and I need not enter into these here. One thing, however, is clear, namely, one of these new methods must be the organisation of a powerful opposition in the Legislatures with a view to force an early amendment of the present Government of India Act, and the installation of complete responsibility in the provinces, and the restriction of Parliamentary control in the Central Government to such matters only that affect the fortunes of the Empire as a whole which means, in plain English, only those matters in regard to which the self-governing dominions also are constitutionally subject to the British Parliament. But in regard to these matters also India will be subject really not to the British Parliament but to the Council of the Empire in which she will have an equal place with the other members of it.

Of course, such radical changes may not be possible of adoption immediately. There may be a period of preparation and transition; but this period must be definitely fixed by statute and shall, under no circumstances, be longer than what time may be reasonably required to adjust the present administrative machinery to these changes. To force these upon the Government must be the sole object of this opposition which will have to be supported by a vigorous agitation both in the constituencies and the country and the organisation of practical measures of self-help and civic and political and economic activities as will offer a positive proof of the strength of the national will to freedom, to the British Government both here and in England as well as to the world at large; and will leave them in no doubt as to the finale of the present struggle in India. Lastly, the new programme must include such methods of economic reconstruction as will effectually remove the new economic menace which is offered by the new and increased influx of British capital into this country for the opening of

Indian industries and thus for the more successful exploitation of India's raw materials and cheap labour by foreign capitalists. Whatever changes the Congress may make in its present programme, these should have for their end, first, early establishment of Swarajya and second, the attainment of complete freedom from alien capitalist exploitation.

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